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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, July 3, 1959 | Second-Class Mail Privileges Authorized at New York, New York, and Indianapolis, Indiana. | VOLUME XIV — No. 45

Active Nation Program Planned

NEW GROUP TO ADVERTISE FOR CONVERTS TO JUDAISM

BRETTON WOODS, N. H. (P-O)—You may soon be seeing advertisements in the public press offering aid and inducement to non-Jews who wish to convert to Judaism.

This was learned here when plans of the new Jewish Information Society were leaked to the press at the convention of Reform Rabbis.

The new body, which has headquarters in Chicago, will seek funds from foundations and other sources.

The society will seek "the propagation and dissemination by means of lectures, pamphlets, books and such other means as may be deemed suitable . . ."

The three co-chairmen of the body are Rabbi Gunther Plaut, Reform, of St. Paul; Rabbi Ralph Simon, Conservative, and Aaron Rine, Orthodox, both of Chicago.

Bamberger Heads Reform Rabbis

MT. WASHINGTON HOTEL, Bretton Woods, N. H. (P-O)—Rabbi Bernard J. Bamberger, of New York, took over the reins of the Central Conference of American Rabbis, following his election to the presidency, as Rabbi Albert G. Minda, of St. Paul, was elected vice-president.

Bamberger

Following the election, the six-day conference of Reform rabbis adjourned, after hearing a discussion of programs for bringing to business men the problem of morality in the market place. The rabbis also heard a caution against the tendency to "substitute sociology for the religious experience and psychology for the knowledge of God."

Rabbi Joshau O. Haberman, of Trenton, N. J., told of a successful mission he held which helped to dispel the "widespread notion that Judaism is a closed religion or faith."

1 of 10 Jews Now Intermarries

NEW YORK (P-O)—One out of 10 Jews married outside of his faith, an article in the current issue of Good Housekeeping reports. The figure is a jump from 3 out of 100 before World War II, according to the publication.

RESTRICTED HOTEL STATEMENT DENIED

MIAMI BEACH, Fla. (P-O)—All was quite on the hotel front this week after the uproar over the reported declaration of Morris Lansburgh, owner of a string of the six popular hotels including the Deauville, that there ought to be some restricted hotels here.

The statement attributed to Lansburgh was published in a daily paper, and brought on the uproar, before his spokesman denied the statement in the absence of the Jewish hotel owner.

The Anti-Defamation League of B'nai B'rith, which had entered the picture, received Lansburgh's denial, and expressed satisfaction.

Pornography Raids Clean Tel Aviv Stands

TEL AVIV (P-O) — Raids by 170 police constables cleaned Tel Aviv newstands of pornographic and lewd literature. Teenagers were said to be the largest buyers of the paperback editions. Publishers and printers are liable to fine and three months imprisonment.

Solomon Litt Succeeds Late Lloyd Dinkelspiel

NEW YORK (P-O) — Solomon Litt, of this city, who is a partner in a stock brokerage firm, has been named president of the National Jewish Welfare Board to succeed Lloyd W. Dinkelspiel, who died on May 15.

Opposition Almost Wins In Council Congregation

HIGHLAND PARK, Ill. (P-O)—Leaders of Lakeside congregation here denied this week that there was any anti-Zionist involvement in the bitter election fight for congregation offices.

BERT WALLENSTEIN, who headed the official slate, told The POST and OPINION that there never was any question of Rabbi Richard Singer's position with the congregation in the election.

"Absolutely not, and you can quote me," he said.

"Rabbi Singer has received a four-year contract, and in effect the election was a vote of confidence.

THE OPPOSITION slate was headed by Bert Wolff, and polled 302 votes against 332 by the official slate.

Wolff told The POST and OPINION that the election was an internal proposition. He said "there is no need for publicity."

He refused to answer questions, even though he resigned from the congregation following the bitterly-contested election.

CLARENCE L. COLEMAN, JR., past president of the congregation, which grew out of a school connected with the American Council for Judaism, told The POST and OPINION that "it was not a question of principles. It was a problem of personalities. Certain people wanted to be in the leadership, so they formed an opposition party."

Coleman, who is president of the American Council for Judaism, added he thought it was a question of personalities rather than issues.

WALLENSTEIN refused to discuss the disagreement which caused Wolff and more than 10 other families to leave the congregation. He did say that "it had nothing to do with Rabbi Singer's sermons or anything along that line." Rabbi Singer recently blasted the United Jewish Appeal, declaring that he would not contribute to it (P-O, April 10).

Alfred Russel, executive secretary of the congregation, said that to "the best of my knowledge the election revolved around personalities and not issues."

BENJAMIN GINGISS, president of neighboring Congregation Solel, in Glencoe, told The POST and OPINION that a large number of members of Lakeside congregation who were not members of the Council for Judaism felt that Rabbi Singer should withdraw his Council membership. He said the opposition slate consisted mainly of non-Council members.

The congregation, organized in March, 1955, has 373 members, less than half of whom are Council members. Coleman said that this division had been a source of trouble ever since the founding.

Won't Comment On Council Defections

NEW YORK (P-O) — Leonard Sussman, assistant to Elmer Berger, director of the American Council for Judaism, refused to comment this week on unsubstantiated reports of defections from the Council's ranks over the speech by former Senator Ralph Flanders (P-O, June 12, 19, 26).

Sussman said he would not talk to a representative of The POST and OPINION because of the publication's sharp editorials of recent weeks on the Flanders' talk.

Voters To Decide On Arms Deal

JERUSALEM (P-O) — The question here now is what effect the furor over the purchase of Israeli arms by West Germany will have on the forthcoming elections.

The cabinet crisis left Ben-Gurion in control, but the final say will be up to the voters. Two of Ben-Gurion's partners in the Cabinet, the Mapam and the Achdut Haavoda created the crisis when they called for a knesset discussion of the arms deal and Ben-Gurion announced he would resign if such a discussion were held.

The Prime Minister charged that the opposition moves were political, declaring that the cabinet ministers of both parties knew in advance of the arms deal.

Presidents' Conference Formally Organized

NEW YORK (P-O) — Organization of the Presidents' Conference into a formal U. S. Jewish body was completed here Tuesday with announcement of the appointment of Yehuda Hellman as executive director. Offices of the new group will be opened in October on Park ave.

The group is made up of the presidents of the major national Jewish organizations, excepting the American Jewish Committee.

You'll Be Seeing This Israeli Beauty

TEL AVIV (P-O) — Purchasers of Israel bonds can expect a smile from Israel's new beauty queen, curvaceous 19-year-old Rina Isaacov. She won the 1959 title in competition with 14 other finalists.

The Israel beauty queen usually tours the U. S. under the auspices of the Israel bond drive.

Rina is rounded in more ways than one. Tall, with a 36-27-37 figure and a baby-face, she boasts brains also. A student of socioogy at Tel Aviv university, she plays the piano, reads poetry, and loves the theater and good music. Although she's never been outside of Israel, she speaks both French and English.

Runner up was Ziva Shomrat, a Haifa lawyer's clerk. She will be entered in the Miss World Contest in London in November, while Miss Isaacov will seek the Miss Universe title in Los Angeles next month.

Athletic Games At Brandeis U. on Saturdays Thrown Into Students' Laps

DENVER, Colo. (P-O) — The question of whether Brandeis university, the Jewish-sponsored institution of higher learning, should engage in athletic contests on the Sabbath was thrown into the laps of the student body recently by a letter from president Abram L. Sachar

THE LETTER, written to Denver's Women's Committee of Brandeis University, was published in the Intermountain Jewish News here.

"Is the athletic program on Sabbath necessary?" Dr. Sachar asked in his letter.

"FOOTBALL AND all other inter-collegiate athletics is officially a student activity under student organization; and both participation and attendance at games is optional. In the voluntary, extra-curricular activities of the university, we cannot impose restrictions," he said.

Dr. Sachar added that those who wish to participate should have every right to do so.

THE LETTER recalled a protest by the Synagogue Council of America (P-O Feb. '52) asking Brandeis to end its practice of scheduling football games on Saturday afternoon. The letter, written by the then SCA executive director Rabbi H. E. L. Freund proposed that Brandeis play future games on Saturday nights.

Only a week earlier (P-O Feb. 15, '52) Rabbi Israel Goldstein, a founder of Brandeis, warned that the refusal to cease playing football on Saturday would "justifiably alienate a segment of the Jewish goodwill which the university administration has so successfully enlisted."

RABBI GOLDSTEIN then asked whether Swarthmore or Haverford, two Quaker-sponsored institutions, or any institution sponsored by a Christian denomination, would permit Sunday football.

Earlier (P-O Oct. 26, '51) football coach Benny Friedman declared that "if a team does not participate on the Sabbath, then it has no schedule at all."

HE EXPLAINED that it was the "obligation of Brandeis university to protect all religious groups — Orthodox, Conservative or Reform, Christian or Jewish, and asserted that the university can not be the official arm of any one religious element."

In his letter to the Denver women, Dr. Sachar described the strictly kosher kitchen under rabbinical supervision. He said even in the non-kosher division no specifically forbidden foods are served.

"OUT OF a faculty, staff, and student body of well over 1,500 people, less than 150 elect to observe the dietary laws," he wrote. "As a consequence, the university sustains an annual loss of approximately $16,000 in maintaining the kosher facilities, plus the initial equipment investment of $15,000 . . .

"What is the school's policy in regard to students who choose to be absent on Passover, Sukkot, and Shavuot? . . .

"There are no classes on Passover and there is no food served during the entire period. On Shavuot there are no classes. On Sukkot there are again no classes on the first and seventh days. However, classes are scheduled for the second and eighth days, but observant students and staff may absent themselves without penalty. To do more would play havoc with our program, and it would mean that certain courses, especially laboratory classes would not meet during the first few weeks of the fall term.

"WE CLOSE on both days of Rosh Hashona, and, of course, we are closed on Yom Kippur. There are no classes on the Sabbath.

"The main thing is that we are attempting to establish the proper atmosphere for a Jewish-sponsored institution, and yet not impose beliefs or practices upon anyone. A visit to the campus would be the most convincing way to dispel doubts," concluded the letter.

LOOKING BACKWARD . . .

German Jews Forced to Return Attempt to Jump Overboard

20 YEARS AGO

Many Jews attempted to jump overboard when the German liner Orinoco turned back to Hamburg with 200 German Jewish refugees en route to Cuba, on radioed instructions from Berlin. . . the first brit was held in the new $2 million Hadassah-Rothschild university hospital on Mt Scopus Jerusalem. . . . American Jewish leaders met in London to negotiate a loan for settlement of German Jewish refugees overseas. . . . Two-hundred United States colleges created some 300 scholarships for students of Central Europe whose studies were interrupted and lives endangered by policies of the Nazi government. . . . Seventy-eight German Jewish refugees were refused entrance to Paraguay, and told to return to Germany. . . . The Italian liner Conte Biancamano sailed for the Orient with 1100 Jews aboard. . . Nine hundred six Jewish refugees arrested as illegal immigrants in Palestine were released. . . . Four hundred twenty-four Jewish refugees from Danzig, wandering the high seas for three months, found shelter on the Island of Crete.

10 YEARS AGO

A restitution law providing for the repayment to Nazi victims for losses they suffered as a result of Nazi persecution was passed by the German Council of State in the American occupation zone.

FIVE YEARS AGO

Ground was broken for the new campus of the Hebrew university of Jerusalem.

ONE YEAR AGO

A rash of outbreaks of violence occupied the attention of Jewish community leaders throughout the United States. In Philadelphia, four youths beat up three Jewish boys. In Brockton, Mass., a blast destroyed 15 feet of a rabbi's concrete driveway In Mt. Kisco, N. Y., 10 teenagers invaded the Yeshiva Farm settlement with anti-Semitic outbursts. In Denver, two synagogues were desecrated.

The Massachusetts Council of Rabbis, at an emergency meeting held on June 23, 1959, has resolved that, Temple Kadimah at 113 Washington st., Brighton, Mass., is placed under Rabbinic Sanctions (Issur) as a house of worship for public prayer and for all other religious functions, until such time that its representatives appear before a Din Torah to answer the claims of Rabbi Meyer Levine.

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Supervisor of Kashrut Charged With Bribery

NEW YORK (P-O) — Rabbi Max Felshin, kashrut supervisor at Cafe Sahbra, a night club featuring Israeli entertainment, was indicted last month on charges of trying to bribe state inspectors to overlook kashrut violations.

The inspectors charged they found non-kosher food in the cafe's kitchen, and Rabbi Felshin tried to pay them to overlook it.

Conviction could bring a prison sentence of up to 10 years and a $5,000 fine on each of six counts.

2 U.S. Groups Can't Work Together

GENEVA (P-O) — Two American Jewish organizations are prime movers here at the UN conference of non-governmental organization interested in the eradication of prejudice and discrimination, but their lack of cooperation on American soil has been transferred to this city.

THE CONSULTATIVE Council of Jewish Organizations, which is a product of the American Jewish Committee, and includes also the Anglo-Jewish Association (of England) and the Alliance Israelite Universelle (of France) is one of the groups.

It sponsored a resolution, which was adopted, calling for the establishment of a documentation center which would disseminate material for combatiing discrimination and arrange periodic metings of specialists in the field.

The second group is called the Co-ordinating Board of Jewish Organizations. It represents B'nai B'rith, the Board of Deputies of British Jews and the South African Board of Jewish Deputies. It is aligned with the World and the American Jewish Congress.

THIS GROUP presented a motion, which seemed likely to be adopted this week, calling for the creation of a semi-permanent committee to intensify action against prejudice and discrimination in human rights.

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Reform Rabbis Are Told Belief In Divine Revelation Germane

MT. WASHINGTON HOTEL, Bretton Woods, N. H. (P-O) — Reform rabbis meeting here last week heard an appeal, which a few years ago would have been rejected summarily, that they restore the idea of Tora min Hashamayim, that the Tora was God-given.

THE APPEAL was made by youngish Rabbi Jacob J. Petuchowski, a faculty member of the Hebrew Union College-Institute of Religion, in Cincinnati.

Although not agreeing completely with the Orthodox view of the Tora as revelation of God, Petuchowski's views brought Reform thinking very close to the traditional.

"WE HAVE made a contribution to the totality of Judaism by stressing, on the basis of our scientific studies of both the Bible and Talmud, that Revelation is progressive. Yet somewhere along the line, in our enthusiasm over the 'progressive' aspect of the Revelation, we have lost sight of the fact of Revelation itself."

Petuchowski's paper was discussed by a panel, which included Rabbi Samuel S. Cohon, also on the HUC-JIR faculty, but for the most part the paper received only high praise, even in the discussion from the floor.

NO ONE TOOK issue when Dr. Petuchowski pointed out that for a hundred years or so the accepted Reform view of Revelation was perhaps in error.

Petuchowski saw Revelation as the traditional combination of the shechina, "awareness of the Presence of God experienced by the individual, and also Tora min Hashamayim, an awareness on the part of the people as a whole, of the 'mighty acts of God' in a specific historical situation—an awareness 'caught' as it were and enshrined for future generations in both the narrative and the legislative passages of the Tora."

THE YOUNG scholar asserted that "literary history cannot solve the question asked by Theology; and the question as to the fact of Revelation is a theological question.

"We have seen," he added, "that there have been many attempts during the last 150 years to answer this theological question with various equivocations. Revelation has been understood as a descriptive term, describing the process of Jewish history. It has been used as an honorific title with which to crown the Jewish racial genius. It has been psychologized, and it has been humanized, and it has, occasionally, even been discarded. The result of all this has been a complete babel of confusion in Jewish theological thinking."

PETUCHOWSKI said that "there are those among us who begin to feel that Judaism rests on the assertion of the actuality of a series of revelations which have constituted Israel as a historic community destined to serve a specific purpose."

Opposition to Reform Guide Seems to Hold Upper Hand

MT. WASHINGTON HOTEL, Bretton Woods, N. H. (P-O)—The view that Reform should establish a guide seemed to earn little support here at a panel discussion of the Central Conference of American Rabbis.

ALTHOUGH the panelists were divided evenly on the question, the prevailing opinion from the floor clearly was opposed to the establishment of such a guide as containing many dangers.

Rabbi Theodore H. Gordon and Max Schenk, the panelists in favor of a guide, took the position that a guide would protect Reform from the influx of Conservative and Orthodox viewpoints.

RABBI GORDON used the term "creeping Conservatism," which he said he had heard applied to many Reform congregations.

Opposing the guide at this time were panelists Selwyn Ruslander and Samuel Volkman, who felt that there was not enough unanimity within the Reform Movement to make possible the creation and acceptance of a guide or code.

Rabbi Schenk asserted that there is widespread ignorance of what Judaism, certainly Reform Judaism, is. He told the rabbis that we need a guide because of this chaos among the laymen. He said that the grass roots have forced the hands of the rabbinate to do something about it.

Answering a question on who would create the guide, the congregants or the rabbis, Rabbi Ruslander asserted that a guide cannot come out of the haratzuth (ignorance) of our congregants.

Rabbi Albert G. Minda decried the practice of taking everybody into Reform on the basis of how much they are going to pay. He said we don't ask prospective members about their orientation to Judaism. "I am not a social leader, I am a religious leader," he said.

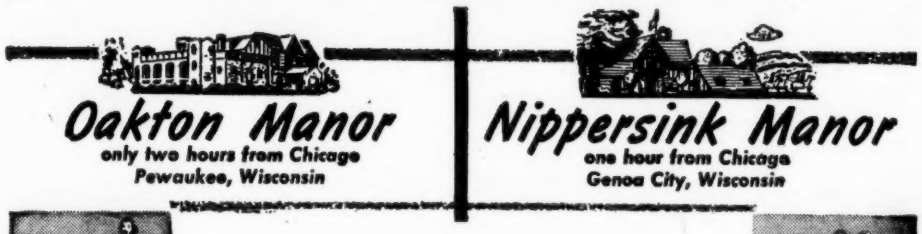
RABBI Joseph Narot challenged the speakers who had referred to Reform Jewish practice as chaotic. He said it was startling and incredible that this attidude is expressed when Reform is in its greatest period of expansion. He asserted that Reform has almost become the majority expression of Jewish religion in the U. S.

Rabbi Aharon Opher suggested that a committee be named to formulate out of the various decisions of the CCAR in past years and out of the various pronouncements of its committees a pattern that would represent the Reform position.

RABBI Ferdinand Isserman said it would be a sad day for liberalism in America if the CCAR adopted a code. He said that what is troubling the rabbis is that our people have forgotten the art of worship and lack faith in God.

TOURISM UP 10%

A total of 9,860 tourists came to Israel during May, 10 per cent more than a year ago.



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By ARNOLD FALLEDER

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Prosecution To Go Ahead In Bombing

ATLANTA (P-O)—Atlanta Solicitor General Paul Webb has promised that he will prosecute three of the four remaining defendants charged with the bombing of Atlanta's Reform Temple last Oct. 12.

FIVE MEN were originally charged with conspiring to dynamite the Temple. The early-morning blast caused $100,000 damage.

The fifth defendant—and the first one tried — was George Bright, who was acquitted at his second trial. The first trial ended in a split jury. The second jury acquitted him.

(Bright, who remained in Atlanta, recently turned up at a Jewish Community Center forum on "The Jew In Drama" — but was recognized in the lobby of the Center and left after he was urged to do so by one of the members.)

STILL FACING conspiracy charges are Wallace H. Allen, Kenneth Chester Griffin and Richard and Robert Bolling. Assistant Solicitor Tom Luck has indicated that the charge against Robert Bolling will be dropped.

No date for the trials has been set.

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JERUSALEM (P-O) — Israel will ship $1.5 million worth of jeeps to Colombia, in return for coffee under a trade agreement. The jeeps are assembled in the Israel Kaiser-Frazer plant.

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WHAT FOODS THESE MORSELS BE

TERRY CLOTH OR FACE CLOTH PICNIC NAPKINS WON'T BLOW AWAY

By SARAH LIEBER

To continue our summer time outdoor eating program, I'm printing a number of helpful suggestions and recipes below.

Some very practical hints came from readers, and from friends and neighbors, most of whom have portable grills set up in the little backyards of our area these days.

Sarah

One hint is that terrycloth fingertip towels, or nice new face cloths in gay colors, make excellent picnic napkins, particularly if kiddies are present. They don't blow away, and they can be used for any number of wipe-up, and blot-up, emergencies.

Another idea is to be sure there is a sprinkle-top bottle, the kind you use for dampening the laundry, near at hand when a fire is to be used. It helps lower the flames if they are too hot for the particular broiled dish you are making.

And, if you're using a coffee pot directly on the grill, rub the bottom with soap before using. It will make that characteristic black smudge easier to remove come washup time.

BARBECUE SAUCES:

I Basic Sauce, good for broiler, small turkey, steak or hamburgers
- ½ cup salad oil
- ¾ cup vinegar or lemon juice
- ¼ cup water
- 1½ tblsps. salt
- 3 tblsps. sugar
- 1½ tsp. Tabasco

Mix all ingredients together in a small saucepan. Heat to boiling. Lower heat and keep hot for basting. Stir before each basting. May also be used as a marinade. Add herbs as you like.

II Brown Sauce
- ¼ cup prepared mustard
- ¾ cup unsulphered molasses
- ¼ cup lime juice
- 2 tblsps. salad oil
- ½ tsp. Tabasco
- ½ tsp. salt

Combine all ingredients. Blend well. Use as basting sauce.

III Tomato Barbecue Sauce
- 1 tsp. dry mustard
- 1 tblsp. brown sugar
- 1 tsp. salt
- ¼ cup vinegar
- ¼ cup water
- ½ cup catsup
- ½ tsp. Tabasco
- 2 tblsps. salad oil
- 1 medium onion, chopped
- 1 clove garlic, minced (optional)

Cook the onion and garlic in the oil, until transparent, not brown. Add remaining ingredients and bring to a boil. Lower flame and simmer 15 minutes. Use hot as a basting sauce.

IV Beer Barbecue Sauce
- 1 cup beer
- 1½ cups chili sauce
- 2 tblsps. grated onion
- 2 tblsps. vinegar
- 2 tsps. brown sugar
- 2 tsps. chili powder

Combine all ingredients in a saucepan. Bring to a boil and cook two minutes. Use hot as a basting sauce.

Note: There are any number of variations on these sauces. For instance, red wine may be used as the liquid. Fruit juices are excellent with lamb or poultry when used in the marinade or basting sauce. Herbs and spices should be added, to taste. And of course, "Accent" in the sauces will enhance the flavors.

VEGETABLE SALAD
- 1 head iceberg lettuce, shredded
- 1 raw carrot, finely grated
- 1 small cucumber, grated
- 1 small onion, minced
- 1 raw celery root, grated or ½ cup finely chopped celery stalks
- ½ cup French type salad dressing

Toss all ingredients lightly. Serve cold. If using for picnic, carry shredded and grated vegetables in a glass jar. Add dressing just before serving. Serves four to six.

FANCY MAIN DISH SALAD MOLD
- 8 to 10 slices thinly sliced cooked tongue
- 6 cups chopped cooked potatoes
- 1 grated onion
- 1 chopped pimiento
- 1 chopped dill pickle
- ½ cup mayonnaise or salad dressing
- 1½ tsps. prepared mustard
- salt and pepper to taste
- shredded greens for garnish

Mix together all ingredients except the tongue and lettuce. Oil a six-cup round mixing bowl, and place the tongue slices, overlapping slightly, so that the bowl is completely lined. Press the potato salad into this lining. Chill two to three hours. To serve, invert on a chilled salad plate and remove carefully. Garnish with shredded greens, and sliced hard-cooked eggs. Serves six.

LIMA BEAN MARINADE (good with barbecues)
- 2 10-oz. pkgs. frozen lima beans, cooked and drained
- 1 large red onion, sliced
- 1 cup coarsely chopped parsley
- 1 cup salad oil
- 1 cup vinegar
- 2 tsps. sugar
- 1 tsp. salt
- ½ tsp. pepper

Cool beans and place in bowl with onions and parsley. Combine salad oil, vinegar, sugar, salt, and pepper and beat with a rotary beater until well blended. Pour over vegetables. Cover and chill for 12 hours. Drani. Set aside some of the onion rings for garnish. Serve in a bowl lined with lettuce or other greens. Garnish with onion rings and sprigs of parsley. Serves eight.

PICNIC CHILI CON CARNE
- 3 tblsps. oil
- 3 medium onions, sliced
- 1½ lbs. ground beef
- 1 quart canned or fresh tomatoes
- 1 can tomato paste (6-oz.)
- 1 cup beer
- 1 tsp. salt
- 2 tblsps. chili powder
- 2 large cans kidney beans

Brown onion slices lightly in oil. Add ground beef and cook until meat is browned, using a fork to break up meat. Add remaining ingredients except beans. Cover and simmer 45 minutes. Add beans and heat through, stirring to blend. Serves six to eight.

DEVILLED BEANS AND FRANKS
- 2 cans baked beans
- 1 tblsp. instant minced onion
- 1 tblsp. mustard pickle relish
- 1 lb. frankfurters

Mix beans with onion and relish. Cut franks into two-inch lengths. Add to beans. Heat in a skillet, tightly covered, for 10 minutes or until hot. Serves four hungry picnickers.

Young Ladies Like New Recipe Book

A book every home with daughters will want to look into is by Fannie Engle and charmingly illustrated by Dorothy Weiss. It is "The Jewish Holidays and their Favorite Foods," published by Behrman House.

These recipes are intended for mothers and daughters to prepare together. There is a litle section in each chapter devoted to narration about the holiday, plus the favorite traditional dishes associated with the occasion. The recipes can be followed by the teenager, who might be using the regular adult Jewish cookbook, but who will find it fun to own her very own cookbook. For younger children, there are a few recipes they may follow alone, but for the most part, Mama should be sharing the experience.

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★ WHAT TO SEE **IN NEW YORK** — A HANDY JEWISH GUIDE TO NEW YORK

THE ARTS

'Flower Drum Song' Leaves Audience Glad to Be Alive

By JOSEPH GALE

Unfurl the banners! Sound the trumpets! Dust off the adjectives for Richard Rodgers and Oscar Hammerstein 2d, who now give us "Flower Drum Song," a grand and glorious musical at the elegant St. James.

Gale

BRIMFUL of melody, charmingly lyricized, and with a smashing book by Hammerstein and Joseph Fields, "Flower Drum Song" is directly in the tradition of the great R & H musicals of the past.

Based on a novel by C. Y. Lee, and laid in San Francisco's Chinatown, "Flower Drum Song" is a parable of the new and the old.

Sammy Fong (Larry Blyden), a raffish son of the "new" China, passes off to the family of the venerable Wang Chi Yang (Keye Luke) a mail-order bride from "old" China, Mei Li (Miyoshi Umeki), whom he has sent for himself and for whom he has signed a marriage contract. Sammy already is "attached" to the brash, hoydenish Linda Low (Pat Suzuki) and is unwilling to disengage himself.

The submissive, elfin Mei Li, however, falls in love with Wang's older son, Wang Ta (Ed Kenney), who also is infatuated with Linda Low, but unaware of her antecedents. The picture is further complicated by the lovely, lonely seamstress Helen Chao (Arabella Hong), who in turn loves Wang Ta.

BY THE nick-of-time that all ends happily, more than a dozen bright and shining songs, half of them sure-fire hits, have gone into the annals—"You Are Beautiful," "A Hundred Million Miracles," "I Enjoy Being a Girl," "Chop Suey," "Don't Marry Me," and "Sunday." In addition, the very special quality of R & H—remarkably fine entertainment without tricks and taboos — is much in evidence "Flower Drum Song" leaves an audience happy, well-entertained, satisfied, and glad to be alive.

Gene Kelly, in his first Broadway assignment as a director, moves the show gracefully along without trading any of its suave geniality. Dozens of Kelly-stamped artifices, scattered deftly throughout the production, give it charm and buoyancy.

Carol Haney's dances are smart and easy to look at, particulary a routine by Larry Blyden and Miyoshi Umeki to "Don't Marry Me."

Oliver Smith's scenic production is colorful and gay without being lavish, and the costumes by Irene Sharaff are suitable and tasteful. Peggy Clark's effective lighting and Robert Russell Bennett's perenially delightful orchestrations merit emphatic nods.

THE PRINCIPAL dispensers of all this joy are two diminutive women of Japanese extraction. Pat Suzuki, a Californian and former church soloist, flings a song into the second balcony with all the "joie de vivre" of a young Ethel Merman. She is a small, tightly-packed, pony-tailed bundle of voltage, with a good musical-comedy voice and personality to spare. As the bold, rompish stripper named Linda Low, she is the most infectuous of her kind to hit the Main Stem in many a season.

If Miss Suzuki, on one hand, looks like a rock-and-roll teenager, Miyoshi Umeki—slight, as tiny, hesitant in movement, tentative in speech, with the appearance of a doll and the deportment of a fairy—resembles an even younger child. Whether the performance she delivers is skilled or drilled is difficult to tell. But it is nonetheless appealing and remarkably apt, and some of the stage buiness invented for her fits with heart-hugging delight. These two, one boisterous, the other shy; impetuous and retiring, blatant and modest, new and old, are the story's symbols, and they are superb in their commission.

JUANITA HALL is a rather sedate Madam Liang, aunt-mother of the Wang house, compared to her Bloody Mary role in "South Pacific." Arabella Hong, a fine soprano, is sympathetic as the luckless Helen Chao. Keye Luke handles his lines with aplomb and a broad sense of comedy. Patrick Adiarte, who at eight took part in "The King and I," is back as Wang San, younger brother of the romantic lead, and is a talented little dancer. Ed Kenney is stalwart as the sought-after young man; Larry Blyden is typical as a musical-comedy type; and Jack Soo contributes a funny bit as Frankie Wing, a night club emcee.

"Flower Drum Song," like its glamorous predecessors, is a shot in the arm to be repeated at regular intervals. Since the tariff is high even at the outset, see the show once, then try the Columbia original cast recording. The score is in its entirety, along with good programs and references, and the voices sound better than in the theater.

Ribicoff Believes Kennedy Will Win

SAN FRANCISCO (P-O) — Connecticut's Jewish Governor Abraham Ribicoff, still supporting the Roman Catholic he nominated as Democratic Vice-Presidential candidate in 1956, has predicted that Senator John Kennedy of Massachusetts will be elected President of the U. S. in 1960.

Ribicoff was in San Francisco to lure expanding California industries to Connecticut. Shifting to politics in an informal chat with newsmen, he said:

"Kennedy will get the Presidential nomination this time and will be elected."

Murderous Nazi Gets Life

HANAU, Germany (P-O)—Wilhelm Unkelbach, a former Nazi policeman found guilty of murdering Jews without orders, at random, and of his own free will, was sentenced last month to life imprisonment with hard labor.

WHAT'S DOING

This is the only listing of major activities in Manhattan, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call; LO 4-2597.

ART EXHIBITS AND SPECIAL EVENTS

Exhibit: Forms from Israel, an exhibition of handcrafted objects and the raw materials from which they were made shown against photomurals of Israeli scenes and architecture. Museum of Contemporary Crafts, 29 W. 53d st. Open daily from 12 to 6 p. m. till Aug. 30.

"Shtetl Exhibit": — Photographs and documents representing 381 localities graphically portray Jewish life in Eastern Europe. Yivo Institute for Jewish Research, 1048 Fifth Ave. For group visits, call LE 5-6700.

Exhibit: Paintings by contemporary American and Israeli Jewish artists. Open daily 1-5 p.m. Sunday 11 a. m. to 6 p. m., except Friday. Jewish museum 92d st. and Fifth ave. Admission free.

Exhibit: A one-man showing of stained-glass art of Jean-Jacques. Presented by the Union of Hebrew Congregations. House of Living Judaism, Fifth ave. at 64th st. Open to the public till July 15.

Exhibit: Paintings by Israeli young people, boys and girls aged 12-18, selected from works produced during annual summer art workshops conducted by the Louise Waterman Wise Youth Center in Jerusalem. Junior Museum studio, Fifth ave. at 82d st. Open to public till Sept. 7.

NATIONAL AGENCIES

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.

Farband Labor Zionist Order, 575 Sixth Ave., New York 11 — YUkon 9-0300

Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300.

Kashruth Supervisors Union, 205 W 14th St. — AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St., New York 36 — LOngacre 4-3450.

Union of American Hebrew Congregations, 838 Fifth Ave RE 7-8200

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★ Theatre Guide ★

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—By N. PEARLROTH—

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WOMEN'S VIEWPOINT

Helen Admits She May Be Self-Hating Jew, in a Way

By HELEN COHEN

Reader Lester Carton of Hot Springs, Ark., last week accused me of being a self-hating Jew who used the mikva as a "whipping boy."

IT IS possible that he may be correct on the "self-hating Jew" accusation.

While I have never stopped being grateful, even awestruck, at the freedom and opportunity open to all of us as citizens of this democratic land, I cannot help but question what the effects on a Jewish child might be to grow up in the heavily Christian-slanted environment of the public schools as well as the surroundings outside his home and synagogue—the shopping centers and newspapers and TV and radio, magazines and predominantly non-Jewish neighbors — all operating in the same Christian-oriented cycle.

And having grown up and attended schools in this same setting, it is possible I may be affected by it to the extent reader Carton states.

But I refuse to accept his implication that, because I question or criticise any Jewish practice, I must, therefore, be a self-hating Jew.

IT WAS once the unquestioned practice in Jewish life for a young bride to shave off her hair as a sign of her marital status, never to let it grow again. I recall quite clearly the wig my grandmother wore.

Neither my mother before me nor I feel that our loyalty to Judaism is diminished because we have discarded this custom. Nor, as I look about me, do I find any ladies in this community, even among the most traditional-minded, who feel and act otherwise.

READER Carton must be rather new to The POST and OPINION or he would not say I have used the mikva as a "whipping boy."

I don't recall ever saying anything critical about this practice. I have pointed out that with American Jews being fortunate in owning their own baths, a condition unknown to most of our ancestors, the need for the public bath house was mostly taken care of; and I have also pointed out that in the two communities in which I have lived the practice of attending the mikva had fallen into disuse.

But I recall writing several years ago that the idea itself was commendable, that since married couples were to remain separate during and immediately after the menstrual period, the knowledge that the wife must first attend a mikva to publicly mark the official end of the time of separation would act as a restraining force. (My guarrel at that time was with the length of the separation period. I said that the original law in the Tora called for the couple to remain separated only seven days in all, which seemed very reasonable since the menstrual period usually only lasted for three to five days. But by some later change, the separation time was lengthened to the period plus seven clean days, sometimes making 12 days in all, obviously an unreasonably and unnecessarily long wait, especially for young couples.)

IF ONE is to be unquestioning, blindly accepting in order to be termed a loyal Jew, Mr. Carton has a very concrete example of the extremes such people can go it.

There are counterparts here in America, I understand, but he can observe the behavior in Jerusalem of the Natural Karta group. They have simply accepted without question what they have been taught — something I assume Mr. Carton finds admirable

I am aware that they are on solid ground (if you want to be unquestioning) on the position that only the Messiah was to bring the people back to the land of Israel. Thus, it was written.

For this and the other rulings which they hold to so unshakably, they have turned into fierce fanatics hating anything to do with the new state, hating even other traditionally-minded groups because they work with the state. From the reports I have read, they would be happy to see the state of Israel destroyed.

IS THIS loyalty to Judaism - to hate one's fellow Jews, to use force to make other people keep the Sabbath the way you believe it should be kept, to sabotage a struggling nation which emerged only through the sacrifice of the lives of fellow Jews?

Incidentally, in a piece on this group in the latest Congress Weekly, by Rabbi Theodore Lewis, we are told that they are getting money from Jews in America some of whom may be under the impression the money is going to different yeshivas in Israel.

5 Risk Their Lives To Save Toras In Fire

CHICAGO (P-O) — Five men risked their lives to save five Toras and other religious articles when a early-morning fire struck Congregation Sinai of Rogers Park June 15.

Herbert Ellis, 59, vice-president of the congregation, rushed into the burning synagogue with Herman S. Landfield, 65, and three passers by.

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He sometimes posits doubtful assumptions—as that the vav is pronounced like the English W —but as a whole the books are superior to most later methods. Even those who already know Hebrew will be glad to possess the new editions, for their continuing intrinsic importance as well as for their marshalling of all known facts of the biblical tongue.

THE GOODLY HERITAGE, by Avraham Yaari (Zionist Organization).

"Memoirs describing the life of the Jewish community of Eretz Israel from the 17th to the 20th centuries," abridged and translated by Israel Schen, this volume of the Youth and Hechalutz Department extends its subject matter from the siege of Tiberias, through early colonization, to the Weizmann period. It is a graphic and entrancing record of the strivings and successes that created the new nation, and should be read by every lover of Zion.

THE LATTER PROPHETS, by T. Henshaw, $6.75 (MacMillan)

Though, as is usual, this author studies the prophets as early foils for his own religious hero, his work bears many excellences. His chapters on the literature, background, archaeology, and poetry of the prophets merit separate publication.

He treats his biblical subjects in chronological rather than in scriptural order, thus allowing one to adjudge the growth of ideas in ancient times. His thesis is that these ideas, first properly formulated by Amos, came to fruition in Christianity.

It is questionable that to Amos "ceremonial worship was of no value in the sight of Yahweh;" the prophet protested ceremony without ethics.

Isaiah, says Henshaw, may not actually have prognosticated Christianity, but "ultimately led to the more spiritual conception of the kingdom of God which we find in the Gospels." He is inclined to identify the "Suffering Servant" with Jesus. Joel's teaching "falls immeasurably below the level of that found in the New Testament." A few choice souls reached the "level of the New Testament." Thus one must read this otherwise excellent study with an accounting of the author's theological predilections.

ABRAHAM BURSTEIN

Irate Israeli Fans Knock Out Belgian Goalie

JERUSALEM (P-O) — Even foreign teams visiting Israel are not safe from the wrath of Israel sports fans, who think little of rushing onto the field to attack players.

THE GOALKEEPER of the Belgian soccer team was the latest to feel the wrath of the excitable Israel fans.

He was knocked out by a group of Israelis who rushed onto the field when a fight developed between the goalkeeper and a Haifa Hapoel player.

THE BELGIAN team seemed to take the attack in stride. They attributed it to "exhaustion and nervousness" felt by the players following a long season.

The visiting team scored two wins and two losses for an even percentage in their games with Israeli teams.

Reform Rabbi May Join Conservatives

MT. WASHINGTON HOTEL, Bretton Woods, N. H. (P-O) — A proposal by the executive committee which would have ruled out dual membership in the Central Conference of American Rabbis (Reform) and the Rabbinical Assembly (Conservtive) was overturned in a stormy session here.

The decision rose out of the joint membership of Rabbi Steven S. Schwarzschild in both the CCAR and the RA.

Rabbi James G. Heller, who in the past has urged the merging of the CCAR and the RA strongly opposed the action of the executive committee. The vote was almost two to one again the proposal.

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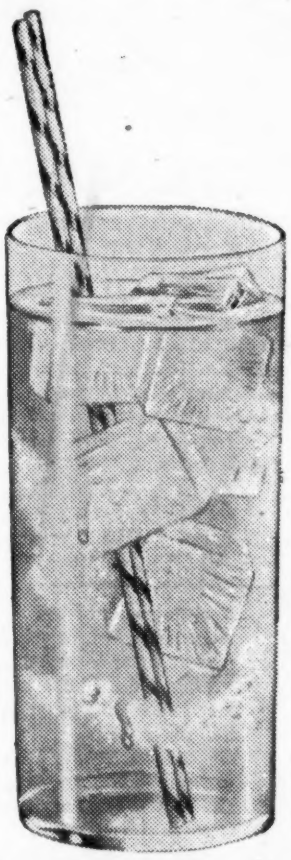

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WHY IS 'ANNE FRANK' FLOP

The failure of the movie, "The Diary of Anne Frank," to win public support is revealing.

IS THIS THE same phenomenon as the rejection by the average Germans of any guilt in connection with the Nazi extermination of millions of Jews? Because their conscious minds would not allow them to associate themselves with this human destruction, they rationalized that they were unaware of the holocaust.

They want to forget, not to have their guilt recalled.

IN NEW YORK, where the Jewish population is in the millions, the film is doing so poorly that its makers may withdraw it after a run of only a month or so.

And this in the face of advance publicity for years both with the book itself and the play, which is still running in many parts of the world.

SOMEONE WITH A more acute understanding of mass psychology may have a more rational explanation. For our part, we're sure it shows at least a retreat from reality, if not even a more serious fault in present-day society.

Is Dr. Einstein's Son A Jew?

Add to the question of "Who is a Jew" the case of the son of Dr. Albert Einstein.

NOT TOO LONG ago he helped dedicate the Chaim Weizmann Institute in Israel.

That meant that he had Jewish sympathies, if not loyalties.

ON HIS MARRIAGE in California recently, (P-O, June 26) the news report revealed that since his mother, Dr. Einstein's first wife, was not a Jewess, he did not consider himself Jewish and had no affiliation with the Jewish community.

Under Orthodox law, there is no question but that Hans Einstein is not Jewish, although Israel evidently considers him a Jew.

TESTIMONIAL TO SAM

The thirtieth anniversary edition of The Jewish Ledger, of Hartford, Conn., was a testimonial to kindly, ailing Samuel Neusner, one of the men whom history will record as an architect of the Anglo-Jewish press.

The paper's vitality and inspiration stems from Sam's devotion to the cause of the Anglo-Jewish press and the people that press represents.

The wishes of the Jewish community go to Sam for a speedy recovery from the serious illness which was the only thing that could have divorced him from the work he loved so well.

Mr. Klutznick Revives An Old Debate

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

Mr. Klutznick's sharp admonition to Israeli leaders that they stop making appeals for mass aliya from America reopened the old debate between the defenders and the deniers of the Diaspora.

It is unhappily one of those debates which must be inconclusive. Had it taken place in Talmudic times, it would bear the hallmark of "Taku"—only Elijah on Judgement Day will be able to settle this complicated and difficult question!

Rabbi Weinstein

THE ARGUMENTS in this debate are but the frosty crystallization of deep sublimental feelings.

The deniers of the Galut (the Diaspora) have in their blood and in their bones a fundamental distrust of the Gentile majority. That majority will never, they believe, be able to resist the expression of anti-Semitism whenever it confronts heavy and persistent pressures. They point to the recrudescence of anti-Semitism in Russia, where for 40 years the vast power of government has been committed to the thesis that anti-Semitism is counter-revolutionary.

THEY DO NOT accept the argument that America, England, and France are really immune from the dangers of mass prejudice. These countries have been spared the kind of crises that act as catalytic agents of that dislike for the Jew which is lodged deep in every Gentile breast. They are eager to spare us the woeful consequences of depending on the illusory protection of democratic laws and the even more illusory tolerance of advancing civilization.

Many Israelis who argue this way may be rational and logical about political and social phenomena in Israel, but on this question they revert to extra-logical concepts such as "racial destiny," 'historic pattern," "instinctive reactions," etc., etc.

ONE BEGINS TO wonder whether these arguments may not be a facade for the Israeli fear of their Arab neighbors and a face-saving way of saying: "We are quite exposed here; we need the protection of greater numbers."

When young Peres intimated as much lately, he was rather summarily quieted down. There is no evidence, however, that the argument of the inevitability of anti-Semitism in the West is used in a pure Machiavellion manner to inspire immigration from desirable quarters.

OF COURSE, THE reason that mature Western Jews do not get choleric over these arguments is that we recognize the trauma of the experience of German and East European, and, to some measure, North African Jewry.

Many of them were rudely awakened from a trust in the civilized nature of man and the integrity of governments. They can recognize no basic differences between their situation before Hitler and ours now. And it seems that no amount of weighty testimony can dislodge them from this conviction.

And then, of course, there is a tiny, lurking residuum of feeling in the most confident of us that there may be something to this after all. Each one of us has had an experience or a revelation, even in the most favored, cultured, urbane circles, that reminds us that the personality we meet and embrace as a brother can so readily wear another mask and act with jungle aggressions not completely covered by the rules of social etiquette.

One should not conduct his life by these residual fears. They must be recognized and sublimated in the larger context of our judgements and commitments. We would be doing the Israelis a disservice if we encouraged them to believe that these sporadic doubts have directive power over our lives. But it does take a lot of wind out of the sails of our argument. That is why I believe that this argument must remain an inconclusive one.

The EDITOR'S CHAIR . . .

We had our appointment with the Lubavitcher Rebbe for 11 p.m. Sunday night. On three nights a week, usually the whole night through, the Rebbe sees petitioners who seek his advice, his prayers, or merely to bask in his presence.

WE PRESENTED ourselves promptly, and were met by his assistants. One hour later, those who had appointments prior to mine were still waiting. Two hours later, now one o'clock, we were getting closer to seeing the Rebbe.

All through the corridor his hassidim were talking in groups, while in the large room for prayer and contemplation, his disciples and students of the yeshiva were studying before open books long into the night. They were assisted in their studies by students who seemed no older than themselves, but whom we learned may have been waiting for assignments which would take them to any part of the world to spread the message of the Lubavitcher—love for all humanity (never contention) and joyous greeting of any occasion offered to them to be able to redeem a transgressor.

CHARLES ROTH, our executive editor, and Gershon Jacobson, our newly-appointed bureau chief in New York, accompanied me. both are graduates of the yeshiva and followers of the Rebbe.

Charles illustrated the approach of the Lubavitchers to misdeeds by the following example:

IF A JEW were to walk into the Lubavitcher synagogue on the Sabbath smoking a cigarette, he would be gathered in with especial care. Love would be lavished on him. This the Lubavitcher considers an extraordinary treat—to have the opportunity of winning over such a violator of the Sabbath. If this approach to wrongdoing were only a pose, it would be hypocritical, but the Lubavitchers are dominated by love of G-d and their fellow man.

Another hour passed. It was now two o'clock, and a Jew who had come from Milan, Italy, to be in the presence of the Rebbe, but who had a later appointment than mine, slipped in while we were standing on the steps of the yeshiva talking with a group which included a young man now on the office staff. He was a direct descendant of the original Lubavitcher Rebbe, which meant that he had a chance to succeed to the title, for this is a dynasty, and the present Lubavitcher Rebbe, nine years ago, was elected to the position by the hassidim because among other reasons he was a son-in-law of the previous Rebbe, and a grandson of the original Rebbe. The present head of the dynasty is Menahem M. Schneerson.

THE LIGHTS OF the building were all aglow, and disciples would stay around all night to await the opportunity to walk the Rebbe to his home, a modest three-room apartment a few blocks away. A Rocky Mountain rabbi and his wife—not a graduate of the Lubavitcher yeshiva—waited part of the long hours with us.

Finally at 2:45, the door opened, and I was ushered into the room. It was cool, and behind the desk sat the Rebbe, who rose to greet me. He is 57 years old, but looked 37, bearded of course, but with skin white as a woman's. He was immaculately clean. The room was air-conditioned. The opposite wall from the Rebbe's desk, which was cluttered with books, was lined to the ceiling with old tomes; and to the side, a Tora scroll, lay on a small table.

THE REBBE HAD no doubt prepared an approach in advance of my coming. He was sorely disappointed at the non-Orthodox tendency of The POST and OPINION, which he said was unmistakable to him in the past few months.

When we protested that the paper represented and was read by the Reform, Conservative and Orthodox leadership, which was its strength, he replied that he understood this thoroughly, but that the paper should mold public opinion, and since the current movement was toward the right (he used this word for Orthodoxy) we should be in the forefront of that movement.

OUR ANSWER WAS that 20 years ago, when The POST and OPINION was plumping strongly for a creative Jewish community in the U. S., practically all rabbis, and of course laymen, too, were laughing at us. With Jews fleeing in every direction to escape being Jewish, and the queerest things happening because of this flight (many recorded in the news columns of the paper in those days) we told the Rebbe that most considered it senseless folly on our part to say that there were signs of a return to Judaism.

Then we went on to develop our theory that in 100 or 200 years American Jewry would blossom into a golden age of creativity not inferior to that of Spain and Poland in their halcyon days.

THIS WAS A MISTAKE. The Rebbe drew himself up, and declared (the interview was conducted in the most serene manner except for this outburst) that the Messiah would come tomorrow, and that we were making a serious error in time. In 10 years, American Jewry would come into a period of creativity that would equal that of Spain and Poland. He returned to this theme a number of times, and even though we couldn't accept his time estimate, we wondered on our way home why the Rebbe was so bullish about U. S. Jewry.

The Lubavitcher census would show somewhere in the neighborhood of 15,000 disciples in America, and when you total the number of disciples of the Satmer Rebbe and the other Hassidic dynasties transplanted from Europe and thriving on American soil, you are talking about numbers like 50,000—devoted Jews ready to follow the beck and call of their Rebbe.

But the Lubavitchers are unique. Their disciples—like missionaries—visit Jewish communities of America, stopping with love in their hearts in Jewish business houses and homes, to call the Jew back to observance of the mitzvot—the commandments.

If two disciples visit you this summer with a pair of tefillin, and request that you don them, you will know a little more about this strange sect which will play a vital role in the development of a positive, fruitful U. S. Jewry, whether in 10 years from now as the Rebbe insisted, or in a hundred years from now, as we believe.

Flanders Does Not Charge Dual Loyalty--Coleman

● Editor Jewish POST and OPINION

Your June 19 issue repeats your previous week's fasification of the position of the American Council for Judaism and—on the basis of this perversion—charges that this organization is "anti-Semitic."

YOUR EDITORIALS were inspired by former Sen. Ralph E. Flanders' recent address to our New York chapter.

You reported on June 12 only one phase of Sen. Flanders' remarks—those related to the United Jewish Appeal. The issue goes far deeper than name-calling, as Sen. Flanders suggested:

"IN AN ERA when conflict-of-interest in government is being widely investigated, I am fearful lest this very cloud settle over my fellow countrymen of the Jewish faith. I know their actions are mainly inspired by deep humanitarian instincts. Al too often, though, their spokesmen and organizations speak and act in ways to belie this. And because no understanding American wants to be allied with the lunatic-fringe anti-Semite, all of us hesitate to point out the danger.

"I finally broke my silence because I feel many Jews are doing an injustice tc themselves as well as potentially to this country by aiding the admixture of philanthropy and politics."

THE ISSUE, then, is not whether one irresponsibly uses the despicable term "anti-Semite." (Raising this "red-herring" is generally the last resort when logic and fact fail the propagandist.)

The question is whether Sen. Flanders is right or wrong! Neither of your prominent editorials attempted to tackle the issues. Any objective reader, therefore, would find your conclusions self-condemned.

YOU IMPLY that Sen. Flanders raised the question of "dual loyalty" of American Jews.

Nowhere in his talk did he use the phrase. Nowhere in any Council publications do we use the phrase or make the charge against other Americans.

However, Sen. Flanders did point out the grave dangers generated by present Jewish leadership. He said:

'The disturbing fact is that many citizens of Jewish faith seek a relationship with the foreign state of Israel which is different from that which other Americans have with Israel and different from that which Jewish citizens themselves want with any other nation.

"THERE ARE Jewish organizations which daily foster this special relationship. Such individuals and organizations ignore the traditional and normal boundary which separates one's political interests and responsibility as an American; and one's more-than-emotional favoring of people in a foreign land. These individuals and organizttions are content to have American national policies as to military and economic asistance determined by our federal government—for all nations except Israel alone.

". . . Every citizen has the right to petition the United States Government for a change of policy. But he must do so either as an individual or as part of a voluntary American agency fully committed to America's welfare.

"THAT IS not the case when American citizens adopt the 'line' of a foreign agent and petition the American government for whatever that agent desires for his government.

"Yet this is precisely what happens when the Jewish Agency—which is listed with the attorney-general as a foreign agent—obtains broader Jewish support for a policy which the Israeli government wants the United States Government to adopt.

"Further confusion results when philanthropy is mixed into this serious political matter because the bulk of funds raised by the United Jewish Appeal go to that same Jewish Agency for Israel. And the Jewish Agency, as the arm of the World Zionist organization, has many strictly political functions the world over."

Sen. Flanders, as an observer of Jewish activities, is more qualified than most Americans. For he knows intimately what is in American national interests. His courageous stand against the late Sen. McCarthy was properly applauded.

NEITHER YOU, nor Sen. Flanders' present detractors, acused him then of anti-Semitism. Is it not possible that the same objectivity and courage which drew him national acclaim in the McCarthy matter is serving him as logically and forthrightly in his observation of Jewish organizational activities?

Who creates the issue of 'dual loyalty" as a problem for Jews?

NOT THE American Council for Judaism And not Sen. Flanders! For the answer, examine this report of an interview with Dr. Nahum Goldmann, president of the World Zionist organization. He was adressing reporters from the Yiddish press:

"Dr. Goldmann, at the same time, called on Jews in America, and in other countries, to have the courage to 'declare openly that they have a "double loyalty" both to the country in which they live and to Israel. Jews must not be completely swayed by patriotism towards the countries in which they live and, states the reporter, this is a 'normal development of our time.'

"Our epoch is one of blocs between countries and nations; and Jews the world over must be front-rank fighters of this, and not dedicate themselves only to patriotism for the countries they live in, but also be loyal toward Israel."

IS THE Yiddish press anti-Semitic for having reported this?

Last summer, this same spokesman for world Zionism told the World Jewish Congress in Geneva that "financial and purely political support" for Israel by Americans and other Jews is not enough. Jews, he said, must — "collectively as a people"—remain neutral in the East-West struggle. Zionism must give Jews a "co-responsibility for Israel."

"The liberal Manchester Guardian, usually a strong supporter of Zionism, asked whether Jews can display "co-responsibility for Israel . . . without arousing new suspicions of outside loyalties—the very kind of suspicion which anti-Semitism is always trying to create?" The Guardian, strong suporter of Theodor Herzl in his day, concluded, "would it not involve a conflict of loyalties?"

IS THE Manchester Guardian anti-Semitic? More to the point, is Nahum Goldmann anti-Semitic?

Eric Sevareid, knowledgeable CBS news analyst, said in his broadcast on May 20, referring to the appointment of Ambassador Reid to Israel:

"(ISRAEL) IS ONE of the causes of, and factors in in the extremely dangerous tension in the Near East, an area where turbulence can have a fatal outcome because it is an area where the vital interests of great military powers come together. And this happens to be a period when the United States ought to be trying to move into a new political and moral relationship with Israel if it wishes to anticipate events.

"We have not yet reached the stage of dealing with Israel in cool detachment, with our own long-range interests uppermost in our minds."

Mr. Sevareid thus referred to what Mr. Flanders called a "conflict of interest" involving Israel and American Jews. Is Mr. Sevareid anti-Semitic? Is CBS anti-Semitic?

ARE ALL OF these qualified observers biased or are they sounding a note of alarm? Is it conceivable that there can be absolutely no danger, despite these warnings?

But if there is even a hint of danger—and these gentlemen obviously believe the danger is greater than even they care to say publicly—then which is the more honest and valuable course: to act, ostrich-like, and say that the political activities of Jews can never legitimately be opposed; or to warn Jews now that their own actions may be inviting disastrous consequences?

THIS IS the issue! This was not dealt with in either of your editorials attacking the Council. Until you come to grips with those dangers created by "Jewish" nationalism, you will not deserve the attention of thoughtful or objective readers.

Responsible journalism would suggest that you drop name-calling and direct your analysis to the following questions:

1. **DO YOU** believe that millions of UJA dollars should continue going to political parties in Israel and to Zionist political and "educational" activities in the United States? (The CJFWF does not think so but so far has not been able to affect a change.)

2. Why is it proper for non-Jews only to praise Israel and Jews without a word of criticism? Are Jews so in need of reassurance that they cannot face a balanced presentation of the truth from Christians? We think not.

3. **CAN YOU** possibly believe there is no danger in the fact that the Jewish Agency is the operating body of world Zionism and also has final control over nearly 90 per cent of all UJA subventions?

4. Is there no danger in the fact that the Jewish Agency (listed as a "foreign agent" by the attorney-general) organized the 17 Presidents club? And no further danger in the fact that 17 American Jewish organizations through this network now are getting official advisory status within the Jewish Agency?

5. **HAS THE** 17 Presidents club ever—as often as once—publicly disagreed with Israeli policy? Or has it in every public statement supported Israel, even when that was at variance with an American government position? Does not this carry the germ of a "conflict of interest?"

6. Can any mature reader believe that the general public does not sense these dangers? U. S. Jewish organizations have thrust themselves into the domestic and international political arenas. Can one escape consequences of this by calling "anti-Semite" whenever conflicts are warned against?

7. **DO YOU** disagree with this statement of Sen Flanders:

"I see potential danger ahead for all of us if Israeli or Arab national interests are permitted to distort America's striving for friendship with all nations of the Middle East?"

WHETHER YOU like it or not, these are the issues before the American public. You may continue to avoid answering them—as nearly all Jewish organizations do—but do so knowing that you share responsibility for the consequences.

Members of the American Council for Judaism resent your repeated charges that they and the Council are anti-Semitic. The Council's interest in, and devotion to, Judaism as a religious faith are well known. The Council's total rejection of the objectives and program of "Jewish" nationalism is equally well known.

WHENEVER THE United Jewish Appeal—or any other institution of Jews in America—supports Zionist ideologies and thereby involves Jews, as Jews, in such political activities, the Council will continue to object. We will also continue to provide the opportunity for others—not motivated by unfriendly attitudes toward Jews—to express valid criticism of such Zionist activities.

If your publication insists that such procedures are anti-Semitic; if you seek the suppression of all views in conflict with that propounded by "Jewish" nationalism, we of the Council will be compelled to carry forward our own educational programs at the risk of enduring your unsubstantiated and grossly unfair accusations.

CLARENCE L. COLEMAN, JR.
President
American Council for Judaism

●

Editor's Note: The letter from Clarence Coleman in which as president of the organization he shows no sign of retreating from the position taken by former Sen. Ralph E. Flanders is built around an assertion from Nahum Goldmann which would seem to indicate that Zionists approve of dual loyalty.

AMERICAN Jewish views and positions are clearly delineated in the matter of any political connection between U. S. Jewry and Israel, and Clarence Coleman, who heads an organization which we have labelled anti-Semitic, knows exactly what the views of American Jewry are, and who its spokesmen happen to be.

The POST and OPINION has learned that the Council has distributed Flanders' anti-Semitic remarks in pamphlet form to editors and newscasters and other molders of public opinion.

THIS MEANS that the Council is engaged in spreading anti-Semitic propaganda.

If Nahum Goldman, made these remarks, does this mean that U. S. Jewry is now committed to them? Most U. S. Jews would not even be able to tell you who Nahum Goldmann is, unfortunately. But to use his words, and not use the words of say Philip Klutznick or Herbert Ehrmann, or Dr. Joachim Prinz, or Label Katz or Irving Engel, or our rabbis, or any of the numerous American Jewish leaders who are staunch Zionists, is using a propaganda device which is un-American.

MR. COLEMAN should not be so coy and naive.

The New York Times in reporting Mr. Flanders' talk headed the news item: "Jewish Unit Warned on Dual Loyalties."

THE COUNCIL first objected when The POST and OPINION in its news reports called the group "The anti-Zionist American Council for Judaism." Later it stopped protesting against this designation.

The Council has progressed from anti-Zionist, to anti-Jewish, and either the Council stops its anti-Semitic activities or it should accept the designation by former U. S. Ambassador to Israel, James G. McDonald, as the most successful anti-Semitic organization in the U. S.

THIS USE of a foreign agency to designate the Jewish Agency is a play on words. The Jewish Agency is registered as such not because it lobbies in the U. S. for a foreign government, which is what the Council imputes, but because of technical reasons.

Here are the answers to the questions raised by Mr. Coleman.

1. This was a necessary evil at the time, which incidentally Mr. Coleman learned about from the pages of The POST and OPINION, and which we feel should now be eliminated. These Israeli parties receive subventions from the UJA in return for not conducting a drive for funds in the United States.

2. We have published many bitter criticisms of Israel.

3. This is an evasion. The Jewish Agency is the body responsible for bringing immigrants into Israel and seeing them through the first years. This is philanthropic work. World Zionism built Israel, and it is not a dirty word to anyone except Mr. Coleman and his few cohorts. I wonder what Mr. Coleman would call Theodore Herzl.

4. Same as 3.

5. There is calcuated risk for anyone who dares contest a viewpoint held by the administration. But this is the greatest strength of democracy, that it welcomes differences of opinion. Is Mr. Coleman afraid of democracy too?

6. **WE NEVER** called the Council anti-Semitic until it sponsored former Sen. Flanders' talk. He charges the Jews of the U.S. with disloyalty, and Mr. Coleman not only by not protesting against this charge, but actually sending it all over the U. S. is even more guilty than the former Senator.

7. This is a weighted question. Do the true interests of the U. S. lie in building democracy in the Middle East, or in aiding some Arab dictator? The U. S. Congress and the American people, if they aren't poisoned by Mr. Coleman and his charges, have not allowed the hatred of the Arabs to deter them from helping Israel. Can we say as much for Mr. Coleman and his organization?

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DEATHS

Casper M. Grosberg, 68, Headed Community Council

BOSTON (P-O) — Casper M. Grosberg, 68, first president of the Jewish Community council here, from 1944 to 1946, died last week after a long illness.

Mr. Grosberg was treasurer of the Federated Jewish Charities, which later became the Associated Jewish Philanthropies, for 17 years, a founder and dircetor of the Massachusetts Council of Catholics, Protestants, and Jews, and a director of the Hebrew Free Loan society, among other activities.

DR. JAMES BERNSTEIN

NEW YORK (P-O)—Dr. James Bernstein, 84, a physician who represented HIAS, and directed its operations, in Europe in World War II, and thus aided in the rescue of many Jewish men, women, and children from the Nazi terror, died this week in Brooklyn.

MRS. THERESA FELBEL

NEW YORK (P-O)—Mrs. Theresa Hyman Felbel, 88, who worked as a volunteer once a week from 1891 to 1956 in Montefiore hospital, died last week. Mrs. Felbel was on the board of the Federation of Jewish Women's Organizations, a founder of the Beth Abraham Home in the Bronx, and a contributor to more than 50 charities.

HERBERT E. SCHER

MIAMI, Fla. (P-O) — Herbert E. Scher, president of Beth David congregation and a founder of the Greater Miami Jewish Federation 21 years ago, died here at 58. He was a trustee of Mt. Sinai hospital, which he helped found.

OTHER DEATHS

Mrs. Rita Teitelbaum Axelrod, 41, daughter of the late Isidore Teitelbaum, last week in New York . . . **Dr. Samuel Rothenberg**, 87, an obstetrician for 50 years, and a past president of the United Jewish Social Agencies in Cincinnati, last week in Cincinnati . . . **Mrs. Flora Necha Skop**, mother of Rabbi Morris A. Skop, last month in Coral Gables, Fla.

Dr. Maurice Louis Slutskin, 80, a practicing physician who wrote several plays successfully produced on the Yiddish stage, last month in Springfield, Mass. . . . **Louis Pizitz**, 91, a businessman for over half a century who took a pioneer part in the development of the United Jewish Appeal and Israel Bonds drive in the South, last week in Birmingham . . . **Dr. Jacob E. Finesinger**, 56, a professor of phsychiatry who was principal at one time of the Har Sinai temple religious school in Baltimore, last month in Baltimore.

Rudolph M. Hirschwald, 67, founder and president of the Sansom Hosiery Mills, Philadelphia, last week in Philadelphia . . . **Baruch Lurje**, 58, owner of a factory in Israel and a member of the ORT board in Israel, last week in Tel Aviv . . . **David Kusnetz**, 47, a New York supreme court justice, last week in New York.

Edwin W. Brand, 65, former head of a New York cotton goods firm and former treasurer of the textile group of the United Palestine Appeal and of the American Joint Distribution committee, this week in New York . . . **Harry D. Cohen**, 70, board chairman of a wholesale jewelry firm and treasurer of the Jewish club inc., New York, last week in New York

Orthodox, Conservative Blame Each Other

LOS ANGELES (P-O) — Conservative and Orthodox rabbis were at swordspoint here last month over blame for the deplorable situation of kashrut supervision in this third largest Jewish community in the U. S.

Rabbi Ben Zion Bergman (Conservative) past president of the Southern California board of rabbis, asserted in an open letter to the city's Anglo-Jewish press that "the kashrut situation in our city is a shambles, precisely because our Orthodox Jews — and more frighteningly Orthodox rabbis — cannot forget personal difference in the interest of kashrut."

Rabbi Bergman had been a target of a letter to the same paper by Rabbi Simon Dolgin, Orthodox, because he headed a delegation of rabbis to testify at hearings in Sacramento on a humane slaughtering bill.

Label Katz Honored In Special Ceremony

NEW ORLEANS (P-O) — A service of consecration for Label Katz, newly-elected president of the B'nai B'rith, marked annual confirmation services at Touro Synagogue here.

Rabbi Leo A. Bergman called Katz to the altar, following the regular confirmation services, together with his two sons.

A daughter, Walda, had participated in the blessing of the candles.

Rabbi Bergman presented Katz with a gold mezzuzah.

Cemetery Desecration By Israeli Children

JERUSALEM (P-O) — Consternation was expressed in the knesset over the vandalism perpetrated by a number of Israeli children at non-Jewish cemeteries. The Ministery of Religions is restoring the cemeteries. Public outcry has called for a number of steps to end the desecrations,

Joint Israel-Jordan Fight on Locusts Off

JERUSALEM (P-O) — What was thought might be the first instance of Jordan-Israel co-operation failed to materialize when an arrangement for joint fighting of the locust plague by both countries failed to materialize.

U.S. JEWRY NATIVE BORN

NEW YORK (P-O)—The U. S. Jewish community has shifted from an almost wholly immigrant group to 80 per cent native born, the 1959 issue of the American Jewish Year Book, published this week, disclosed.

Move To Bar Jews In Subdivision Loses

DETROIT (P-O) — A proposal which would have barred Jews as property-owners in Southfield, a suburb here, was rejected at a meeting of the Roseland Woods Civic Association.

THE PROPOSAL would have limited membership in the association to residents "who are not of Jewish nationality and/or members of a Jewish family."

Catholic and Protestant groups objected to the amendment to the group's constitution.

SUPPORTERS of the amendment referred to "an understanding" with the developers of the subdivision which would have kept it a Gentile neighborhood, according to The Jewish News here.

Jewish leaders here termed the vote "an affirmative constructive advance against bigotry."

Stock Broker Hopes To Open Israel Office

JERUSALEM (P-O) — If you want to know how your stocks are doing on the New York Stock Exchange or purchase or sell shares, you soon may be able to do so in the first office in Israel of a member of the New York Stock Exchange.

Jacob M. Alkow, who at one time was director of the Daniel Frisch ZOA House in Tel Aviv, and who now heads Alkow & Co. of New York, is seeking approval for an Israel branch.

Rabbi Eisendrath Clergyman of Year

NEW YORK (P-O)—Election of Rabbi Maurice Eisendrath by Religious Heritage of America as the 1959's outstanding clergyman of the year was hailed in Jewish circles here.

The announcement by the group said that the honor was conferred on the Reform leader because of his efforts in promoting world peace through religion.

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*See Food Page

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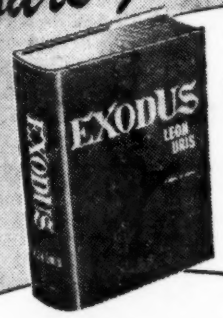

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